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would be unwise to pronounce with certainty any conclusion regarding this question. However, within the limits of the uncertainty which is freely acknowledged, the weight of evidence appears to incline very clearly towards the view that Roger Williams was sprinkled and not immersed at Providence in 1639."

After a reference to this "somewhat contradictory utterance" and the consideration of some objections to Dr. Whitsitt's treatment of the English question, Dr. King follows Dr. Whitsitt along his chosen path of investigation. It is close following. Dr. King is familiar with everything pertaining to the history of the First Baptist Church in Providence, and his examination of Dr. Whitsitt's discussion is as able as it is thorough. Again and again he shows that Dr. Whitsitt's interpretation of contemporary records is only "a refinement of ingenuity." For example: Dr. Whitsitt quotes from Gov. Winthrop, and also from Rev. Hugh Peters, of Salem, an account of the baptism of Roger Williams, in both of which it is spoken of as a "rebaptism." Dr. Whitsitt admits that this word does "not positively settle the question regarding the act employed;" but he thinks that in the mouths of these men "that word could hardly point to anything else than to the act of sprinkling or pouring." But Dr. King furnishes a passage in which the General Court of Massachusetts, in referring to the baptism of a little group of persons at Seekonk in 1649, used the word "rebaptized" where the rebaptism (as we know from a passage in a letter of Gov. Winthrop under the date of November 10, 1649) was an immersion.

Thus, page after page, Dr. King follows Dr. Whitsitt in the examination of his inferences. His work, however, is constructive as well as destructive. The fact that Roger Williams and his associates were immersed at Providence in 1639 he establishes as firmly, doubtless, as it is now possible to do.

HENRY S. BURRAGE.

PORTLAND, ME.

REVIEW OF DR. JESSE B. THOMAS ON THE WHITSITT QUESTION.
By REV. GEORGE A. LOFTON, D.D. Nashville, Tenn.:
Nashville University Press Co., 1897. Pp. 118; paper.

THIS is a supplement to an earlier work by Dr. Lofton entitled, *A Review of the Question*, meaning the Whitsitt question. In the *Western Recorder*, in a criticism of this earlier work, Dr. Thomas expressed the opinion that Dr. Lofton had "misread" Crosby. In

this review of the series of articles which Dr. Thomas published in the *Western Recorder*, and which subsequently appeared in a pamphlet printed by the Baptist Book Concern, Louisville, Ky., entitled *Both Sides. Review of Dr. Whitsitt's "Question in Baptist History,"* Dr. Lofton, in opposition to Dr. Thomas, gives considerable attention to Crosby's account of the restoration of immersion in England; but he does much more in the progress of the discussion, maintaining Crosby's position that, prior to 1640-41, immersion, as believers' baptism, "had for some time been disused" in England, and that the "ancient practice" was "restored" at that period by what Crosby designates the "English Baptists." In other words, Dr. Lofton's pamphlet is a very forceful argument in support of this position, and constitutes an exceedingly valuable contribution to the literature of the discussion opened by Dr. Whitsitt.

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THOMAS CHALMERS. By W. GARDEN BLAIKIE. "Famous Scots Series." Edinburgh: Oliphant, Anderson & Ferrier; New York: Imported by Chas. Scribner's Sons, 1897. Pp. 160. \$0.75.

THE key to this great man's career is found in two sentences closing the first paragraph of the book before us: "On the basis of the gospel he could not separate the social from the personal, the general from the particular, the temporal from the spiritual. He had always an Arcadia, a Utopia, a new springtide for his country in his vista; but a springtide to be realized in one way only—by the coming of the spirit from on high."

Dr. Chalmers was peculiarly fitted by nature and education to realize the idea contained in these sentences. He had a very large and versatile mind. He was almost equally at home in mathematics, chemistry, political economy, social science, the pulpit, the professor's chair, the family circle, from the humble cottage to the palace. He lived just a little too soon to come under the influence of German thought, and more recent ideas of specialization. He was never farther from home than Paris, but he knew England and Scotland thoroughly. Travel and a knowledge of the literature of other nations would no doubt have added to his power. Nevertheless Carlyle did not justly call him "narrow." He is, indeed, constrained to say: "What a wonderful old man Chalmers is! or, rather, he has all the buoyancy of youth. When